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that sometimes dugouts engaged in such contests.[26] People played many games including blind man's bluff, which involved covering the eyes of a player with tanned skin while five or six other participants circled the blindfolded person, who sought to capture them. Both sexes of all ages played hide and seek. Sometimes an object was hidden and its discovery became the object of the game. With a raw skin available children initiated the game of drag-skin, jumping on the skin and trying to hold it back by their weight as it was being drawn by an older person. String figures called for a certain amount of skill to construct designs like a duck, crow, feet, and conical lodge from a length of tanned-skin line. Rope jumping and rope tug-of-war did not come into popularity until contact, and pole tug-of-war, skin-tossing, as well as snapping sticks, could not be recalled as amusement devices. Shamans may have used snapping sticks as part of the curing ritual. Story telling possessed educative value and constituted the pleasant responsibility of old men. A story teller might insist that the audience look him directly in the eyes. Should a young person shift his glance he would be reprimanded by the narrator remarking, "You won't be smart."[27] Private ownership did not extend to folk tales.

Gambling occurred in summer, when a number of family bands gathered together and the weather allowed players to assemble around an outdoor fire. The stick game, of which several alternative forms existed, furnished the most popular medium for betting.[28] Since the pattern of this game has already been described for the Kaska[29] the details will not be repeated here. Mainly the game took place at night, illumination coming from a well-tended fire located between the double line of kneeling players. A steady drumming furnished rhythm to which the gamblers moved hands and body as they challenged the opponents to guess in which hand the wooden token lay concealed. Women as well as men played the stick game but the sexes never competed in the same game. Forfeits consisted of whatever valuables a man chose to offer. Sometimes after playing most of the night a man lost all his resources. With the gambling fever still possessing him he might in the end bet his wife. Should he lose his bet the woman remained with the winner for two or three days before returning to her husband. Marriages rarely broke up as a result of this custom. Sometimes an old man, fearing that the woman would become accustomed to the other man, went to the winner's camp and urged the latter to send her back.

Feasts marked a number of points on the life cycle. Thus parents celebrated the birth

[26] The Tlingit organized three- to four-mile races, run by from three to five canoes. Jones, *Study of the Tlingits of Alaska* (1914), 81.

[27] A Tahltan informant, Beal Carlick, said that among his people a grandfather told many stories about fighting, murder, and warfare. Such deeds were explained as resulting from the evil nature of some men and the craziness of some women. "This was just like school, educate us so we don't lie, don't steal." Stories also possessed entertainment value and filled evenings when there was nothing else to do. "Sit down, listen, don't run around anymore," the informant said.

[28] Stick games were also a favorite form of gambling among the Tlingit. Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 443–444; Jones, *Study of the Tlingits of Alaska* (1914), 122–123.

[29] Honigmann, *Culture and Ethos of Kaska Society* (1949), 174–175.

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respect to beaver is partly explicable in terms of the animal's habit of remaining and reproducing within a relatively circumscribed district unless population pressure forces migration of the excess stock. Thus in most years Indians could depend upon being able to find food wherever beaver lodges were known to exist.

Of movable goods a man owned the bark and wood dishes, as well as the eating utensils which he made for his family, his own tools, caches (but not the food upon them), personal clothing, canoe, weapons, toboggan, personal snowshoes, and masks. A woman owned the bark- and spruce-root vessels that she manufactured, personal tools, the dwelling, food, prepared skins, personal clothing, all lines except those which she had given to her husband, and paints. Meat on a cache or freshly killed game cannot be considered the exclusive property of either the hunter or his family because the community felt and exercised a claim on such food. Failure to meet this expectation in the case of large game animals aroused resentment. In a sense children owned their toys as well as personal clothing and snowshoes. The mother controlled a child's possessions but they could not be disposed of outside the family, even by lending without the child's permission. By virtue of the control which parents claimed over a young person's nominal possessions they were able to use the latter freely. Although death might be followed by the destruction of some goods belonging to the deceased the custom did not have as its purpose transmission of wealth to the ghost. In the absence of grave goods people did not conceive of the ghost as owning anything. Even the burial clothes worn by the corpse "belonged to nobody."

Aside from one's name, ownership did not attach toward intangible goods. Nobody exercised individual control over songs or folk tales but it is likely that every man enjoyed some exclusive rights over the magical songs which he had dreamed on the vision quest.

Inheritance norms pertained to names and material goods alone.[24] Following death one half of a man's possessions went to his brother while the children divided the other half. Personal items were destroyed. A son usually acquired the scalps taken in battle. The widow might receive a share of the goods to which her brother-in-law enjoyed paramount rights, but her inclusion in inheritance does not appear to have been rigorously enforced. A man could marry his widowed sister-in-law or else could dispose of her to another husband but it is probably incorrect to list this pattern in a discussion of chattels. A woman's wealth fell to the widower, who customarily gave all or most of it to his brother's wife. The knife employed to sever the umbilical cord became the property of a woman's daughter.

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a lot of trouble between different tribes is started, also amongst the tribe itself." (Field, *Unpublished manuscript* [1913], 9.) Among the Tsapagotena (Beaver Indians of Fort Liard, perhaps the same group to which McLean refers), "when an Indian discovers one or more beaver lodges, if not already appropriated, he immediately puts his mark upon them, and no one dares to intrude upon his property without his permission, although I know of no punishment inflicted upon the guilty party unless it be the infamy attached to the action, which is considered as very mean and heinous." Keith, *Letters to Mr. Roderic McKenzie* (1890), 69.

[24] For the inheritance of names see below, p. 141.